

THE

# American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS  
AMONG THE  
**FREEDMEN**  
AND ABROAD.

"BE HATE SENT ME... TO PREACH DELIVERANCE TO THE CAPTIVES... TO SET AT LIBERTY THEM THAT ARE BOUND."

JANUARY, 1872.

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JANUARY, 1872.

NO. 1.

## AMERICAN MISSIONARY ASSOCIATION.

### F R E E D M E N.

#### WEST VIRGINIA.

#### A Horseback Ride Through the Wilderness.

#### ODD ACQUAINTANCES—SOUTHERN CHARACTER—LAND AND CROPS.

KANAWHA FALLS, Sept. 21.—Near Colesmouth, I found a little village of those peripatetic shanties, set on trucks, which denote the presence of a force of track-layers. Irishmen and negroes were working together very harmoniously; they live separately, but the shanties in which the whites sleep are not more neat or comfortable than those of the blacks. The white force is usually boarded by the contractors; the negroes more commonly buy their own provisions, and cook for themselves. Bacon and wheat bread form their chief food. They will not, in general, eat corn bread, and a storekeeper told me that they buy in considerable quantities, canned fruits, and preserved vegetables. They are jolly, talkative, and civil. They are paid from \$1.25 to 2.50 per day, the miners receiving the highest wages. The contractor furnishes the shanties, and the straw sacks on which they sleep; but they buy their own cooking utensils. Fuel, of course, in a country full of timber and coal, is free. \* \* \*

Of six negroes whom I interrogated at this fire, three could read and one could write. Three said they had saved money; one told me he had \$900 in the

bank—a savings bank—at interest. He had a German silver watch, whose time he compared with mine with evident comfort to his own feelings. One had saved \$400, which he had lent to a white family who once took care of him when he was “very sick.” He got no interest, but could get his money back when he wanted it. I told him his money would bring him, at six per cent, in a bank, \$24 per year; but he said, with some little indignation, that “he’d have done gone died, and had nuttin, ef dem folks hadn’t tuk car of him; and he didn’t car for interest, ef dey needed de money.”

One man had a little boy at Richmond. Two owned to being married, but several said they “didn’t want no wives to be hangin’ round;” and when I asked why they wanted to go “home.” I found it was to see their mothers. One of those who “didn’t want no wives” had put his mother and father on a little farm, and told me he “meant to keep ’em dar;” and when a greater number drew around, I discovered that several were supporting their “mudders,” and that it was to father and mother, rather than to a wife, that they looked for comfort. I noticed the same trait on St. Helena, one of the Carolina Sea Islands, during the war. A young woman there had married a fine young fellow, a carpenter; but shortly after the wedding she went back to her parents on Lady’s

Island. Her husband brought his sorrows before an officer of the Freedmen's Commission, who tried to persuade the girl to return to her husband, but she refused; she loved him, she said; and of that there seemed no doubt; she would be glad to see him at her mother's house, but she was firmly determined to live with her mother.

One of the colored men at Colesworth was from Richmond. He said he would not live in town any more; he was tired of paying rent; he could save no money; town was no place for his people; he liked railroad work, and when it was done he meant to have a farm of his own; "town was no place for him." There was a very general assent to this from the rest. I said, "Then you'll marry and live on your farm." No, he replied; *he* didn't want no wife; he was going to have his mother to live with him.

While we were talking, two colored men came up, disputing about the fair price of a Bible which one meant to buy for a dollar, apparently from a woman, for he remarked, "Perhaps she won't part wid it; she said she'd look over her mind and see," which seemed to me quite a picturesque phrase. Another, talking of some vain white man, said he was "one o' dem fellers what always wants to have de tail-feathers of his chickens painted pink."

Through the Kanawha Valley to this place, the soil of the bottoms is rich, the corn looked well, but the farm-buildings are very poor, and have, almost without exception, a look of decay. We dined in a single-roomed log cabin which was some yards away from the main house, and contained a bed; the well was under still another roof, and had no curb, but only a cover level with the ground, which was pushed off when water was drawn. The house seemed very cheerless, but the room into which we were shown contained a good sewing-machine; and the farmer's daughter-in-law, who

presided at dinner, had the manners and appearance of a lady, and was evidently a woman of some intelligence. Her husband was also a well-spoken man, and the family was far from poor. Yet these people lived in what among New England people would be accounted discreditable squalor. The father of the family, 87 years old, but still hale, and possessed of all his faculties, hoped the railroad would be soon completed, for he wanted to ride in a car before he died.

He had never heard the whistle of a locomotive, or seen a train of cars. They told me, at Colesmouth, of an old woman who took her first ride on a platform car passing over a piece of trestle work near there. She said she "hilt (held) up, and hilt up, till she didn't weigh more than a pound." Thanks to her exertions, the train passed over safely. \* \* \*

ON THE NEW RIVER, Sept. 25. — As we were sitting around the fire three evenings ago, at the tavern which affords entertainment for man and beast, at Kanawha Falls, I heard a mellow voice remark, "I'll take a little sugar in mine."

There was quite a company of travelers sitting around a big coal fire, for the evening air as sharp; and among them were Northern and Southern men; and I noticed that most of them "took sugar in theirs." I suppose it is the water which needs to be thus ameliorated and made acceptable to traveling stomachs; but as the sugar passed around, one of the company, a Northern man, interjected a reminiscence of campaigning in Southampton County, Virginia, where, he said, he had observed during the war, that when he came to an old apple orchard, he invariably found that it belonged to a widow.

"If you had asked what her husband died of," added a Virginian, "she would have told you he died of the *New*," and proceeded to explain that new apple-jack has been, from time immemorial,

to the inhabitants of that region, an irresistible and peculiarly fatal stimulant.

Whereby another of the company was reminded of a railroad engineer in South-Western Virginia, who received from one of his subordinates a section map of part of the line, on which he found at a certain point this marginal note: "Extensive indications of defunct Virginians here," which puzzled him until the surveyor explained that at that point he had found a large bed of mint.

It was in West Virginia, in fact, as I have been assured, and not in Arkansas, that an old gentleman died of mixing this deleterious "grass" with his whisky; and tradition asserts that it was a native of Chotank, in the tide-water country, who taught him how to compound the deadly mint-julep. "In Chotank," said one of our company, "they say it is impossible to escape drinking. The mocking-birds in that country wake you up in the morning with an invitation to a julep so mellifluous that it would tempt a saint. They begin at early dawn, and their song is thus:

Getting late! getting late!

Get up! get up! get up!

Julip, julip, julip, julip!

Sweet, sweet, sweet, sweet, sweet!

Taste, taste, taste, taste!

Get up, get up!

Julip, julip, ju-u-l-i-i-i-p!

The mocking-bird is a dangerous animal, and I am glad it is not common north of Philadelphia. \* \* \*

About 5,000 men are now employed on the work of construction along the unfinished part of the line. The greater part of these are negroes from Eastern Virginia. As we rode along among the working parties, I thought them, for the most part, stalwart, able bodied fellows; and everywhere through this New River country, where the hardest work is to be done, the engineers and contractors assure me that the blacks are not only the best laborers they can get, but as good as they want. "There is no bet-

ter labor in the world, sir, than these fellows," said a contractor to me, who is himself a Virginian, and was, I believe, formerly a slaveholder. I inquired at every working station, and of every man who had the management of them, and this is the universal testimony. They are obliging, quiet, sober, good-tempered; they do not shirk hard work; are reasonably intelligent; make — so the contractor on one of the tunnels told me (and he was also a Virginian)—the best miners in the tunnels; and many of them are blacksmiths, and work at other mechanical employments.

I believe but few of them have learned to read. As we rode along, I asked the men we passed, "Can you read?" and with very few exceptions the reply was "No, Sar," often with a shamed face. The contractors tell me that the negroes save a good deal of money; more, one contractor thought, than the Irishmen; he had often a considerable sum in his hands, the savings of his men. He asked me to notice the quiet in his camp, where 500 men were employed, and where we arrived on a Sunday evening, just at dusk. It was indeed as quiet as a New-England town.

On the divisions where the force consists partly of white men, I usually discovered a grog shop or bar. The counties license these nuisances; but I was glad to be told that the negroes do not frequent them. Their exemption from this vice of whisky drinking, which seems to be general, must, I think, do much for them, in raising them to a respectable place in the community. Wherever we rode, I saw whites and negroes working together, pushing at the same car, shoveling at the same dirt-heap, lifting together at one rock. In the work there is absolutely no distinction of color; nor did I in any case see any dislike, or bullying of a colored man by a white man. The foreman addressed the men quietly, and though, in the tunnels especially, everything is pushed

forward with energy and vigor, and the men are much crowded together, the work went on with less noise and fewer orders than I have heard in a similar work at the North, among a force of white laborers.

"Can't you read," I asked a blacksmith, at work on his forge. He replied, "No Sar—I ain't had time to larn." I reproached him for idleness; when he replied, "I larn dis handiwork since de freedom come, Sar." In Slavery he was only a field hand, and he seemed to be proud that he had acquired a trade.

The contractors have but one complaint to make of the negroes—that they *will* go home during harvest and at Christmas. This, they say, breaks up their work, at Christmas, for nearly a month. I believe they could, to a considerable extent, prevent this, if they would provide some kind of amusement for the men. I advised one of them to set up an evening school; and to provide occasionally in his camp, for some sort of game, or show, which should give variety to the lives of his workmen. It seems a pity that the opportunity of this life in the wilderness could not be used to teach these people, in their idle evenings, how to read and write; and I am sure that they would be steadier laborers, were they thus provided with resources for their unemployed hours. But as one contractor remarked to me, "It is the curse of our lives who build railroads, that we have hardly organized a working force before our work is done, and all is scattered to the winds."

I was struck with the independent and manly air of the negroes. If their use to the country, in building this railroad is great, it has also been of great service to them. However the farmers of Eastern Virginia may feel the loss of their laboring force, it must make the blacks, so long confined to plantations, and after the war crowded together in the cities, a far more intelligent and self-helpful class of laborers, to have journey-

ed, as these have done, far away from home, and engaged in a new vocation, where, too, each man's strength and skill tell for him. They will return from the New River different men, even if they do not learn to read; and will have made an experience perhaps on the whole the most valuable such men could have.

Compared with a body of native whites of this part of the country, the negroes are undoubtedly by far the most respectable and valuable population. They have energy, the habit of labor, and do not drink whisky. Indeed, the contractors along the line now refuse to hire the native whites. "One negro will do as much work as a dozen of these people," said one to me—and he was a Virginian himself—and, from all I can learn, I doubt if the negroes are more generally ignorant, or I should say, illiterate, than the poor whites of this region. They have undoubtedly seen more of the world, and had a wider experience than these road-side white people, who do not stir out of their woods.

CHARLES NORDHOFF.

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#### LETTER FROM CONSTANTINOPLE.

CONSTANTINOPLE, Oct. 19th, 1871.

*Editor of "The American Missionary,"*

DEAR FRIEND:

I know not if you will care to insert a few words from an old teacher, now in another and distant field, but there are a few teachers and readers of your magazine who will remember me, and by whom I am glad to be remembered, and whom I cannot well reach in any other way. From my present standpoint, I look over to your work with exceeding interest—an interest perhaps greater than I ever felt before, though I thought I felt enough when in the midst of it.

It seems to me, as I look at it from here, the grandest and best missionary work ever done in this world since the gospel was first preached to our race.

It is not that I undervalue any mis-

sionary enterprise—certainly not the one with which I am now connected—but the opportunities in your work are so wonderful, the door is so wide open.

I never realized, till I came here, what a *wondrous* advantage it was to have a great missionary work which can be done in the English language. I never realized before what an unspeakable boon has been conferred on the colored race by introducing them to this language. It is literally the key of knowledge. He that possesses it may, without college or tutor, make himself acquainted with all that is best worth knowing, with all that can be known of truth, through human instrumentality. Even the massive minded Germans are eager for English literature, and as fast as education and civilization work their way over the earth the necessity for knowing English is every where felt. Yet it is a difficult language to acquire. The colored people are spared this task.

I never felt disposed to thank slaveholders for anything, but I do most heartily thank God that since He permitted Slavery, He permitted it on the largest scale the world ever saw, where the English tongue was spoken.

Consider the difficulties of our work here. We are met by a Babel of languages, of which the most laborious missionary rarely conquers more than two. When, with much pains and patience, we have acquired enough to make ourselves understood, there is still a great barrier between our minds and those of the people, and after years of patience we are not in possession of the power for good, that every teacher who goes from the North to the South carries as his or her national inheritance. A blessing so great yet so common is like light or air, least recognized though most used.

Then when in our schools children have learned to read in their mother tongue, what have they gained? A great deal truly, if they can read the

Word of God. But who, even the most devout among us, would be content to have that blessed volume for his sole library? We are largely indebted to other books for the intelligent interest we take in the Book that is above all other books.

These Oriental people, as we find them, are completely without a literature. The writings of their ancient philosophers and poets are out of date, and they have created nothing new. The Armenians and Nestorians, for whom most has been done, have besides the Bible some score or two of simple works which have been translated for them by our missionaries. But what is that for an immortal soul? For want of knowledge even the best native Christians suffer, become conceited and self opinionated. So that when we have given them the best education possible under the circumstances, where are they?

With the Turks, who form the majority in this region, it is still worse. There is no Bible yet for them and so not the first beginning of a literature. Moreover, their language is so difficult that it seems as if invented to conceal knowledge. Being a compound of three languages, Persian, Arabic, and Tartar, it contains a vast vocabulary. There are five or six different names for most things. Yet, owing to the ignorance of the people, the extreme scarcity of reading matter and readers, the vocabulary of the mass of the people is very limited. The style of Turkish spoken by a gentleman will probably be almost unintelligible to the poor man on the street. Yet a book written in the language of the poor man would be disgusting to his richer neighbor. Thus you see the difficulties are endless. In the mere matter of its written character there is no language which has the advantages of our English. (I must include here, however, all the European languages using the same). German is trying to

the eyes, Russian though less so, is much inferior to Anglo Saxon type, but Armenian is blinding from the too great resemblance of its letters, and what shall I say of Turkish? Imagine a lot of little strokes and points thrown together with little, but the number and position of dots to distinguish them, no capital letters, no vowels expressed, no separation of words and sentences! Only by previously knowing the word, or by the aid of a pronouncing dictionary is it possible to make anything out. Yet Turkish is a beautiful sounding language and contains a wealth of meaning and shades of thought that might well be envied.

In Robert College, the noble institution which is the fruit of American benevolence and Christianity, and to which Dr. Hamlin has dedicated his life, there are 170 boys, speaking fourteen or fifteen languages. How is this Babel managed and instructed. By making English *the* language and compelling every boy to learn it, which, however he is glad enough to do — for to me, one of the most hopeful signs in the East, is this desire for English.

It is very interesting to note how this educational movement is spreading over the world. In villages cut off from almost all communication with the outer world, where, a few years ago, for a girl to know how to read would have been an offence against the laws of society and a hindrance to her marriage, the women are now crying out for teachers and proposing that it shall be unlawful for a girl to be married before she has learned to read.

I sometimes fancy that America may yet be the educator of the world. I have been asked, in England, if American ladies could be induced to come there to work in connection with the new educational law. I think the time is not far distant when many of them will be needed *here* and I hope they may

yet girdle the earth around with the greatest blessing I can conceive of — Christian schools.

I did not mean to write so much, let me end by telling you of a Turkish school I visited a day or two since.

It was a school for boys, and at the upper end on a mat spread on the floor sat the teacher, a handsome, dignified looking Turk of about forty years, arrayed in green turban and flowing robes. The boys were all on mats likewise.

Their only studies are reading and writing. They learn to read the Arabic character, which is that in which Turkish is expressed, but in so doing they learn a mass of words of the meaning of which they have no conception. The most advanced scholar was in the Koran. The ambition of a Mahommedan is to learn the Koran by heart, but as for understanding it, that is of no consequence. It is not lawful to translate it, so they repeat the Arabic words and never ask their meaning. Prayer time came while we were there and master and pupils proceeded to the business in good earnest, undisturbed by our presence. At the utmost pitch of their shrill young voices they screamed their mystic Arabic sentences, with the peculiar rise and fall of tone which the Orientals call chanting; and swaying their bodies to and fro and twisting their heads till I almost feared some of the little ones would work themselves into convulsions. I was particularly interested in a bright little mulatto boy who was most vigorous in his devotions. The Turks make no distinction on account of race or color, and in that respect put us Christians to the blush.

For twenty minutes the performance lasted, and I sat not knowing whether to laugh or cry. At the close each boy went up to his teacher and reverently kissed his hand before leaving. We also took our leave, my companion giving the Turkish salutation: "I com-

mend you to Allah," and thoughtful and sad I came home.

Yours very truly,  
J. A. SHEARMAN.

### TENNESSEE.

*Letter from a former teacher.*

HARTFORD, CT., Nov. 15th, 1871.

"I am not going to Sunday School nor to day school at present. I am hired out. Father have moved out by the college now. Seems like to me I can't find peace unto my soul to save my life, and I find it very hard indeed to control my temper, I have a very high temper indeed."

This much of a letter dated October 27th, 1871, brings before my mind the writer of it, a boy of fourteen, who was in my school last year at the South. His dialect bespeaks his race—he was black. Scarcely was there a more hopeful scholar in his class. He learned easily and had a good memory. . . This boy is not now with the others in his class, but is "hired out." I think I know the meaning of it. Last winter it seemed to me that his father was having a hand to hand fight with consumption. Diseased lungs laid him up in the house, unable to work, and a part of the time unable to sit up, for seven or eight weeks. There was a wife, and five children younger than this boy, to support. I remember the look of patient suffering, as well as the peaceful trust his features used to wear, sometimes when I went in to see how they were getting along, even better than the words which told his confidence in Jesus. These last are gone from me now—but he often spoke of Him. His oldest son worked by day and went to night school. The second one, who was my pupil, was kept at home occasionally to help his mother. They strained every nerve to keep him and one or two more of the younger ones in school.

Another winter is now approaching and I wonder not, while I deplore it, at the necessity which has called

upon this boy to hire out. But my heart bleeds more for him because he cannot find peace to his soul, than for any other reason. The conflict has been long, and often severe in his bosom, and amid the religious influences pervading every inch of the atmosphere of the school room at Atlanta, I had hoped the knowledge of the way of salvation would dawn upon him perfectly, along with that of other things. Now he has no time to go to Sunday School, even, and may perhaps lose his soul because nobody has any money to spare, to keep the wolf away from his father's door another winter. His voice sounds in my ears for help. Poor, not by his own negligence but by God's providence, who has thrown all those who were lately slaves upon their own resources, in a day, and left them, often, nothing but their own bodies which they could call their own. From such a poverty many will not be able to extricate themselves in a life time. His voice sounds uppermost in my ears just now, but it is only one despairing cry mingled in with a mighty surge of supplication, coming up from all over the South, till my soul is melted within me for very pity. I add my voice to theirs and send abroad a note of entreaty to Christ's children everywhere that the precious light of life may be given to those who are dying to receive it, hoping the while that some hand may be stretched out to meet this particular instance of need. MARY E. HART.

### ALABAMA.

One of our female teachers—now with the Nashville Troupe of Singers—gives below, an interesting sketch of school affairs in ATHENS, ALA. and of the cheering indications of awakened religious interest.

#### DIVERSION OF SCHOOL FUNDS.

Owing to the diversion of the Alabama school fund to the Staunton railroad interests, there is at present nothing in the treasury. But special measures are in operation to secure funds to "run the

free schools" a portion of the year. What amount will be apportioned to Athens cannot be ascertained at present. The State Superintendent therefore advised that the opening of the colored school be delayed, yet he assured me that the fund for the colored school in Athens should be appropriated to our school whether I commenced now or later.

#### SCHOOLS HIGHLY APPRECIATED.

His beligerent attitude has given place to one of the utmost cordiality and friendliness. He expresses himself delighted with all the country schools conducted by representatives of Trinity—says "they are just splendid," "never saw anything equal to them," &c. &c. The Sunday schools which invariably accompany the day schools, are also highly commended by him. Indeed, he says he can find no words to express his great gratification in view of what "*these niggers* are doing"—"Why, Miss Wells, they are perfect gentlemen and ladies, and have the approbation of every one where their schools are located."

Be assured that such testimony, coming from those who have hitherto been hostile to our work brings gladness and fresh courage to us who have so many years, labored beneath the threatening clouds and angry storms of Southern prejudice. The world moves.

#### DEEP RELIGIOUS FEELING.

I suppose Mr. Bennett has probably written you from Athens. There seems a deep religious interest there, and at the Wednesday night prayer-meeting already referred to, five persons requested the prayers of Christians. The whole congregation were in tears, and deep heart-breaking sobs came from many unaccustomed to be thus moved. Aunt Eliza quaintly remarked, "I 'spect some of it is because you are going away." Possibly that fact may have added a little to the general intensity of emotion, yet I am satisfied that many are feeling the burden of sin, especially those who

are teaching. Many of them have privately asked me to pray for them. They seem to feel their unfitness to teach others, unless they themselves are taught of Christ.

Hastily,  
M. F. WELLS.

#### FLORIDA.

VINE COTTAGE,  
Gainesville, Dec. 2, '71. }

We commenced the middle of September with eighty scholars, and this number has been increasing ever since, till now we have over one hundred and fifty, and employ three teachers. Our school is graded and is getting along finely. The scholars and their parents, seem very much interested and were glad when vacation was over. There are some so small I should not think they were more than four years old, but their parents are sure they are six, so we try to do what we can for them; they will get some idea of school if they do not learn to read.

I think our school would have been much larger, but the Lord has been laying his hand heavily upon this place. A fever has prevailed to some extent. Miss Gardner was one of the first to be taken down with it, but through the kindness of God, a Northern doctor and good nursing, she recovered. It was fatal only to *white Southern* people—not one Northern or colored person has died, though several were sick. Some drinking persons and Ku-klux that were a terror to us all, have died. The Southern people were so frightened they forsook even their own families, and some died for want of attention. If it had not been for Northern people, they would have suffered more. One lady came in to see her sister who was very sick; just put her head in the door, said; "How is she? Oh I'm afraid," and left her. Went to a Northern lady—a perfect stranger to her—and asked if she would sit up with her sister, as much as to say "you are nothing but a Yankee, no matter if you *do* die." The lady went and did what she could for her and she is now getting better. Most of those who died despised the colored people, and thought them beneath the notice of God.

Now they know God is no respecter of persons. The teachers in the white school closed it and fled, while our school has not been interrupted. We have not had the least fear, for we felt that our lives were in the hands of God. If we are doing our duty, he is able to protect us. Some of our friends and scholars have been sick; we visited them, talked and prayed with them, for a sick person needs a look or word of encouragement. Jesus says "I was sick and ye visited me."

If this application is only sanctified to us all, what a blessing it will be, for the South needs a reviving of God's grace. Some of our scholars have asked us to pray for them; say they are trying to live a Christian life. Some say their sins are forgiven; they feel happy and love Jesus. We have a meeting for all who wish to be Christians every Wednesday after school. About thirty attend. Some take part in the meeting and tell what Jesus has done for them, or lead in prayer. Some little ones, about eight years old, as if their hearts would break, say they want to be Christians. We hope the Lord will give us wisdom to know how to lead them, for this state of things is what we have wished for and prayed for and are thankful the Lord has heard our prayer. We hope there will be a general revival in this place, and that God's name will be honored. Pray for us that we may be faithful and do from our heart, what our hands, and tongue find to do.

Yours truly,

E. B. EVELETH.

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## CHINESE IN AMERICA.

CHINESE COLLEGE AT NORTH  
ADAMS.

BY REV. G. D. PIKE.

This institution I first visited a few days after the arrival of the Celestials, to urge efficient efforts for their intellectual and religious improvement. That was sixteen months ago. Again at the College, I am surprised and gratified at the progress manifested, and the predominant thought that dwells in my mind is just this—that

God had a deeper meaning in bringing these young men to New England than any of us discovered a year ago, and I ask, Does not God purpose to illustrate to Christian men engaged in extensive business operations, that they can in the very pursuit of their business, do a wonderful work towards making His name great among the heathen?

The men chosen of God to conduct this North Adams enterprise, favor this theory. Mr. Sampson is a Christian gentleman who means by this experiment—business, the breaking up of rings, and the kindly treatment that will inspire Chinamen with love and confidence, and procure their ultimate salvation. Mr. G. W. Chase, the foreman in this College is an earnest Christian, whose favorite associates are ministers and missionaries. Had it been in the minds of good men to start an industrial missionary enterprise for the special improvement of these heathen, I doubt if better men could have been secured. These men are philanthropists, and I venture to prophesy that if Mr. Sampson lives and prospers, he will be as celebrated for his philanthropy as he is for his Chinamen. The theory just mentioned is favored by the fact that these Celestials have been taught to be self-reliant. Aid was proffered for their advancement in knowledge, but they were left to become hungry for it, till now they gladly spend of their earnings for books and teachers, paying as cheerfully for these as for any other valuable thing. One of them has a teacher who gives him instruction every evening, receiving liberal pay for the service. Others devote their evenings to study in their dormitories. I saw five of them with Second Readers around a lamp, where by means of a Lexicon containing English words with their meaning in Chinese, they were learning the lesson. These boys are as diligent in study as in work. As I moved about among them, they would with a sweet modesty ask me the meaning of many words they had saved up for such an occasion. To make themselves understood, they write out the words on slips of paper, and putting it towards you ask, "What that mean?" One word written out was talented; I told the boy it meant smart. "All same, smart boy." "Yes," said I, "All same, smart boy." Another word was well-bred I interpreted good. "All same, good boy?" "Yes," again. Still another wished the meaning of telegraph, and another the meaning of treat. To this one my friend Chase responded on this wise, complying with a popular notion of theirs. "Irishman treat Chinaman bad. Mr. Sampson treat Chinaman good,"—a way of putting it which pleased them exceedingly. Where

a word is explained they try to pronounce it, which is as difficult for them as it would be for us to mouth the Chinese vernacular. The joy and gratitude they manifested at the little attention I gave them, was enough to melt one to tears. They are overcoming obstacles in a manner well fitted to develop character.

And does not God purpose to show what may be accomplished by good men who wish to glorify Him in their business? They can be converting the heathen, and perchance raising up missionaries without additional expense, while in the pursuit of ordinary business. Indeed, does not Jehovah seem to speak on this wise: "I will make it for your advantage in a business point of view to convert the heathen. I will not only be answering your prayers for the salvation of all men, by sending men from all nations to the land of the Pilgrims, but I will make it for the interest of your business that you convert them?" It is more for the interest of Mr. Sampson's business to have his workmen spend their evenings as they do than in any other way whatsoever. When I first visited these men they spent much of their time gaming. The school book and the Testament now take the place of the gaming table. No opium is used, and only seven out of seventy-four use tobacco. No wonder they are found studying the Testament and attending the Sabbath school. A group were studying the Sermon on the Mount. One recited to me the greater part of the fifth chapter of Matthew, and closed the recitation with the Lord's Prayer. Another sang a native song.

"From scenes like these, New England's grand-deur springs.  
That makes her loved at home, revered abroad."

A goodly number of these Chinamen attend church and Sabbath school. They are not only exquisitely neat, but choice in their associates. None of them gravitate towards liquor or gambling saloons. They have no taste for the class of men frequenting such places. Their fidelity and affection are marked. Mr. Sampson tells me he never had men before take so much interest in his work. In a word, their prominent characteristics are, industry, ingenuity, fidelity, neatness, economy, power of discrimination, and love of learning.

This Chinese college opens up a new theory of missions, and gives all needed encouragement to good men, moved to establish similar institutions. A thousand manufacturers can create a thousand colleges, filling them with a hundred thousand young men, secured direct from Canton, and under a guiding Providence, the following results can be achieved:

(1) A successful business can be carried on. Mr. Sampson expended \$30,000 dol-

lars making his experiment, but he tells me his success has been so great that in less than a year after their arrival he was able from the profits of their labor to replace every dollar their coming had cost him.

(2) One hundred thousand young men from a nationality of four hundred million can be brought directly under Christian influences, where they shall become inspired with the genius of our civilization and institutions, until by a fuller development of the characteristics I have mentioned, they may attain to Christian manhood.

(3) Business men in pursuit of their vocations can put more men in the way of becoming intelligent and efficient missionaries to the Chinese, than all the other missionary agencies operating in behalf of that great heathen country.

Who will read the Providence, and lay hold of these better things till the doing of it shall become a hallelujah pealing forth on some millennial morning, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ?"

*Congregationalist.*



## CALIFORNIA.

STOCKTON, Nov. 1st, 1871.

Some incidents, in connection with our work among the Chinese women, may be of interest.

During the month, one of our pupils died; she had taken the American name, Jennie. She could read, and sing "I want to be like Jesus": had committed to memory passages of Scripture; and expressed great pleasure in coming to our afternoon school. We saw her often during her sickness, and although suffering greatly she would say, "God is good to me."

One of our class has recently removed a representation of a heathen god from sight. "You tell me, it is no good," she said to us, adding, "Me like to see how Americans praise God." After our Sunday school, last Sabbath, six went with us, for the first time, into the church to evening services—four women and two children. They were especially pleased with the music; as we left, they said they'd like to go again.

Me-Ho, ten years of age, is a daily pupil; she is learning fast to read, write and sew. She is also treasuring up many Bible verses in Sunday school.

These tokens of good stimulate our efforts, amid the many difficulties which meet, and almost dishearten us. The opposition to the Chinese, and the lack of interest among professing Christians

in this community, are serious obstacles to the success of our work.

Yours truly,  
M. K. COLBURN.  
M. A. BURNETT.

## THE INDIANS.

We have given heretofore some interesting facts furnished by Rev. W. T. Richardson, respecting his efforts to bring to justice those who sell liquor to the Indians. The following letter, after showing the difficulties in the way of such reform, and expressing his firm purpose to push forward the work, adds the following items :

U. S. INDIAN DEPARTMENT.

GREEN BAY, WIS., NOV. 10, 1871.

### FURTHER PROSECUTIONS FOR LIQUOR SELLING.

Two more cases were brought before the United States Circuit Court at its late session in Milwaukee, and indictments were found by the Grand Jury against both parties, for selling whisky to Indians.

These men were wise enough, however, not to stand trial, but came before the Court and confessed themselves *Guilty*. Judge Miller sentenced one of these men to imprisonment for one day and a fine of fifty dollars; the other to a fine of one hundred dollars and fourteen days in the house of correction. I understand the last named man, since his return from these brief corrections of the law, has offered his business and stock in trade for sale.

I have made complaints against three others for whisky selling and they are now under bonds to appear at the next term in Jan., '72. Some of these men seem willing to take the risk of this business for sake of the gains to their pockets. I hope to *convince them* that this is neither *wise* nor *safe*.

### INTERESTING INCIDENT.

I learned, on a recent visit to the "Menomonees," that Father Corrow, the oldest chief of the tribe, had of late been seen intoxicated. This was sad news to me as he was one of my warmest supporters in the efforts I have been making to check intemperance in the tribe, and more than this, Father Corrow has been a temperance man for the past twenty years. I resolved to have a talk with him about this matter, and accordingly sent an invitation for him to come and see me at my office.

He came very promptly, and with no one present but the interpreter I stated

to him the sad report I had heard and how I felt in view of it. The old man seemed much affected — *said it was true* — and then, with tears rolling down his cheeks, he grasped my hand and raising his eyes heavenward, said "I solemnly promise you before the Great Spirit that I never again will touch one drop of liquor while I live." I do not doubt the old man's sincerity, and I believe his temptation and fall will serve to make him more earnest and watchful against this terrible foe.

### ENCOURAGING PROSPECTS.

The "Menomonees" have been giving more attention to farming the past year than formerly, many of them having moved into the timber and cleared a few acres, now find their crops worth more from one acre of this land than from five of the poor sandy soil on which they have been living the past fifteen years.

This movement for new homes and good land, in connection with the plan for lumbering I am now commencing, in which the Indians will be employed to perform most of the labor, will, I am confident, in a very few years, if wisely managed, result in making this tribe a farming and stock raising people.

The proceeds of the pine, when sold, will furnish money to purchase teams and farming utensils for clearing and cultivating the land, and also some cows for the commencement of stock raising, for which they have abundance of pasture, and marsh lands that produce large quantities of hay for winter use.

### SCHOOLS AND MISSIONS.

The school and missionary work is not prospering as I desire to see it.

I have been able to do but little labor in these departments on account of so many other duties, and the Catholics who have had a mission here for some years, have for the *past one* been doing very little.

The new movement, referred to above, of changing their homes, has carried many families of the tribe four or six miles from any school, so that until a new house can be built, one half of the children are too far away for the present schools. I trust we shall be able to build another next spring, so that the school work will be placed on a better footing than ever before.

Yours truly,

WM. T. RICHARDSON,  
U. S. Indian Agt.

# American Missionary.

NEW YORK, JANUARY, 1872.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

## THE NEW YEAR.

We greet our readers with Christian salutations. The voice of the New Year is "onward." The closing year has been crowded with thrilling memories, and we have fully and frequently reminded our friends of the great events of the last *twenty-five*, and especially the last *ten* years. They have been years of the right hand of the Most High, both in foreign lands and in our own country. We have rejoiced in His stately step-pings in this nation—the overthrow of rebellion and slavery—the burial of four million slaves and the resurrection of four million freemen—and in the vigorous health and earnest efforts for knowledge which they exhibit in the new life. We have rejoiced too in the share we have had in preparing them for this new life.

But we must not live in the past. The future calls us. "Forgetting the things which are behind and reaching forth unto those things which are before," we must *press forward* in the work we have begun. That work will not wait for tardy laborers; Intemperance, Romanism, Demagogues and Degradation will win the day, if we loiter.

The prosperity of the South, the peace of the nation, and the progress of the Redeemer's cause in America and in Africa demand of us earnest, untiring, and faithful work. We are ready for it; we are not weary in it; we propose to enter the new year with new zeal.

The Congressional Council of 1865 endorsed this Association as providentially prepared for the work among

the Freedmen, and recommended that \$250,000 be given to aid us. The *amount was raised*. The recent Council in Oberlin has also commended the Association and recommended that \$400,000 be given this year. By the Divine help it will be raised.

Our friends who have so long and so earnestly coöperated with us will find that we shall give them no rest. We shall press them with facts and arguments. We are put in trust for this very thing, and believe they will love us all the more for our importunity; it is not for ourselves that we plead, but for Christ and the poorest of the poor. Past achievements are but the foundation for future success. The great Napoleon crossed the Alps—not to rejoice in the wondrous feat but to conquer the fair lands before him. We have struggled hard to overcome the rugged beginnings only to press the advantages won. Our Schools, Colleges, Seminaries and Churches already planted in the South must grow and be abundantly multiplied. We shall find it a hard struggle to keep pace with the growing wants of an advancing people. *But we must do it*; and with the help of God we will see to it that the means are given to us to do it.

But not in the South alone do we find the inspiration of a new Christian activity. The Chinese, as much abused, and nearly as eager to learn as the Freedmen, must have our helping hand. The Indians, awaking to a new hope and a new life, under the magic touch of justice and fair dealing, must not be left to a hopeless struggle. Our Missions in Africa must be renewed in numbers and efficiency, to prepare the way for the coming of that host that are to go from our Freedmen's Schools and Seminaries in the South.

A glorious vision of the future beckons us on. If the next ten years shall be as prolific in wondrous events, as the past, we may hope to see the Freed-

men largely in homes of their own, their schools dotting the South, purer and more intelligent churches guiding them into a higher plane of practical Christian life, their educated mechanics and farmers developing a new industry, and a large class of cultivated professional men leading the whole people up the heights of a Christian civilization.

The field is wide—the work is great—the call is importunate—come over and help us.

#### THE WATCHWORD.

“Up with the School House, and down with the Ku klux.”

What a noble watchword! and all the more noble as it comes from an influential Southern Journal. Read the article headed “THE BANISHMENT OF LABOR,” which we have copied from the *Tribune*, embodying the quotation from the *Courier-Journal*, of Louisville, Ky.

#### GOOD READING.

We offer a rare treat to our readers in the article that occupies the first columns of the “Missionary.” The author, Mr. Nordhoff, (formerly connected with the *N. Y. Evening Post*) is one of the best newspaper writers in the country. We have copied, as fully as our space would allow, from his letters in the *Tribune* describing his journey in West Virginia—a region not often explored. The contrast which he draws between the black and white races in regard to industry, temperance, and the desire for knowledge is quite honorable to the blacks. Our readers will find the article quite instructive, and they will enjoy it none the less for the humorous touches it contains.

#### A VOICE FROM ABROAD.

We have often referred to the greater facilities for Missionary labor which are presented in the South, over the Foreign field. These are proximity, a common language, common sympathies, a com-

mon national destiny, and a common faith—so far as it is understood. We have never referred to these as dissuatives from Foreign Missionary labor, but simply to encourage our friends to diligence and hope in the special work devolved on us. In the same spirit was the letter of Miss Julia A. Shearman written, which we publish in another column. She was employed in our work in the South for several years, as our readers will remember by the welcome letters so often furnished from her pen. She is now in Turkey as a Missionary under the American Board, and while deeply interested in her new field, she sees distinctly and describes vividly the contrast of which we speak.

#### THE PAPISTS AND THE FREEDMEN.

The Papists are persistent in their endeavors to win the Freedmen to Romanism. As our readers will remember, a Council of Papal dignitaries was held in Baltimore, Md., in 1866, where plans were matured for this purpose and a large sum of money voted to carry them out. Since then the effort has been silently and steadily pushed forward. We find the evidences of their diligence in many parts of the South, and although we have known them to be baffled sometimes, in given localities, we have known them afterwards to renew the endeavor with success. Rome never yields.

The article, headed “ROMANISTS IN THE SOUTH,” which we copy from the *Tribune*—though failing to give the full view of these efforts—furnishes another evidence of their persistency. Protestants must not fall asleep in the race for the Freedmen, unless they have made up their minds to let the Papists win the prize.

#### THE BETTER DAY COMING.

We rejoice in the belief that many of the more thoughtful and influential white men in the South are gradually

coming to accept inevitable facts as the basis of future plans; and consequently to approve of the education of the colored people. We have taken great pleasure in furnishing our readers with some of the evidences on which our belief is founded. The elaborate essay of Mr. Pollard of Va. on the eloquence of the Negro, and the candid report of Ex-Governor Brown and his associates on the committee of examination at Atlanta, are instances. We add to-day another, in the letter of Hon. Jacob Thompson to Prof. Barnum of Memphis, Tenn.

Our readers may perhaps recollect that Mr. Thompson was for many years a member of Congress, and subsequently a member of Mr. Buchanan's Cabinet, which he left on the ground that the president, by attempting to send reinforcements to the Federal troops in Charleston harbor, had violated a distinct understanding entered into with the Cabinet. Mr. Thompson, after his resignation, was active in promoting the rebellion.

The calm and candid views expressed in the letter we publish, must be hailed as a proof of a hopeful state of feeling in the South.

#### THE JUBILEE SINGERS

Of Fiske University, Nashville, Tenn.

The year of jubilee has come to the bondmen of the South, and why should not the voice of their songs resound throughout the land? God has given them a gladness of heart, and an unsurpassed sweetness of voice that cheered them even in the house of their bondage, and now that they are redeemed from their captivity, it is fit that heart and voice should find joyous utterance. Those sweet voices are beginning to be heard.

We gave some account in our December magazine of the troupe of singers from Nashville, Tenn. Since then they have sung in several places. We heard

them twice before the Council in Oberlin. It is not needful that we eulogise those performances. Many abler pens have done this. But it is becoming in us to say that the friends of the American Missionary Association then present were filled with gladness as they witnessed the deep impression made on that Council, by those touching and artless songs. It was the most effective appeal that could be made in behalf of that struggling race and of the efforts of the Association to assist them.

Among the many notices of this troupe, which have fallen under our eye, none is fuller or more appreciative than that written by Rev. Dr. Goodrich, pastor of the First Presbyterian church, Cleveland, O. We transfer it to our columns and invite attention to it.

#### THE COUNCIL AT OBERLIN.

The pleasant and memorable things of this great Council have been variously noted by different observers. We wish to call attention to a few points that specially interest us.

1. It was a shining mark of progress and fellowship. Thirty years ago, a national Congregational Council could not have been gathered. There was not unity enough to make it possible. If held, however, Oberlin could not have been the place. Oberlin was then in the nadir of unpopularity—its doctrines were misapprehended—its mixed education of sexes and colors was feared, and, above all, its abolitionism was hated. But the world has moved, and Oberlin received the Council with modesty it is true, but with dignity, and the Council came to Oberlin not condescendingly. After a week's acquaintance, Oberlin and the Council parted with sincere respect for each other. The era of complete fellowship has come.

2. The relation of the Benevolent Societies to the Council was adjusted naturally and happily—not so much by constitutions and by-laws as by good

sense and a Christian spirit. Many chilling fears were entertained on this point. They all melted like frost work, under these genial influences. First of all, there was a broad liberality as to what *are* Congregational Societies. There was no attempt made to undermine the catholic basis on which the older and larger societies stand. The question of their relation to the Congregational churches was determined by the logic of past events and by present sympathy and support. In the next place, the societies came with a readiness to unfold plans and to receive advice, and nothing more was asked. Thus a line of action was fallen into that will serve as a happy precedent for the future.

3. In the practical working of affairs in regard to the societies, the American Home Missionary Society was benefitted more than any other. We rejoice in this. The American Board, in its new relations, should perhaps have had, relatively, more time and enthusiasm given to it. But it had in Brooklyn its grand welcome to Congregationalism, and in Salem, its induction to its new work, and it needed less in Oberlin. But the Home Missionary Society had suffered somewhat in energy from want of unity between its centre and wide circumference. At Oberlin, these matters were wisely considered—the Secretaries and distant workers meeting in friendly consultations in committee, counselled even there by judicious friends, with the sense on all hands of the surrounding moral power of the great Council—so that all points were fully understood and arranged before coming into the public assembly—nay, so that the coming before that body was but the celebration of restored unity. It is no wonder, then, but only the necessary result, that the public presentation should be an inspiration and an enthusiasm. We rejoice in this not only for the sake of the loved Home Missionary Society, but also because it gives

assurance of the usefulness and moral power of such councils. We can cherish the belief that if any Benevolent Society now enjoying the confidence of the churches, should encounter currents of distrust in regard to its methods or efficiency, it can come to the next Council, three years hence, with the confident hope that honest investigation and a readiness to be advised, would lead to like happy results. We therefore hail the Council as having already shown itself to be a power needed, and not a power to be dreaded.

4. The American Missionary Association received as cordial a welcome to the Council, and was as fully and warmly endorsed in the series of resolutions passed, as we could ask. The sum recommended—four hundred thousand dollars—is as much perhaps as we can hope to raise, and we greatly preferred the naming of an attainable to an unattainable amount. It was the special privilege of this Association to secure the sum voted by the Council in 1865, and we hope with God's great favor to report at the end of this year an equal success.

## MISCELLANEOUS.

INDIAN GENEROSITY.—An illustration of Indian generosity is afforded in the conduct of the Yanktons towards some of the unfortunate people who had been turned out of house and home by prairie fires in Dakota. The Yanktons were accused of setting the fires, but their Chief, "Strike-the-Dee," came to the agency, which is in charge of the Protestant Episcopal Board of Missions, and not only earnestly denied the allegation, but gave one hundred dollars to Mr. Webster, the agent, for the relief of the sufferers. This "savage" said he had enough to eat and was clothed, and was sorry that any of his white neighbors should suffer. Who will say that this red man was not "a neighbor" in the best scriptural sense?—*N. Y. Tribune.*

INDIAN SCHOOLS.—PROGRESS.—The reports of the several superintendents, agents, and others connected with the Indian Bureau, present encouraging evidence of the good

effects of the present policy. As an example, while no more money was appropriated than for some years past, to be used for educational purposes, the amount of activity, and the results achieved during the past year, have exceeded all expectations. The Commissioner of Education last year, in arguing the duty of the General Government to care for schools in the Territories and among Indian tribes, estimated the number of existing schools at less than 200, and the scholars at about 6,500. This year, a careful résumé has been made, and nearly 300 Indian schools are reported, with almost 8,000 pupils in attendance; 4,500 of these are in the Indian Territory, about 600 among the New-Mexican Pueblos, where no schools have existed for many years past, and nearly as many more in the Northern Superintendency, Nebraska. The estimate falls below the real aggregate, as a great many schools have only just got into working order. With the exception of the tribes in Alaska, Arizona, and Wyoming, an earnest effort has been made to have one school, at least, accessible to every large band or tribe of Indians.—*N. Y. Tribune*.

**MIGRATION—WORKERS—BEGGARS.**—This past summer Europe has sent us an unusually large supply of beggars, and we, in return, are shipping to Liberia a class whose strength and material aid we require so much in the West. It seems wrong that greater encouragement is not given to the colored people in the South, to emigrate to the Western States, since in many portions of that region their persecutions are greater than they can bear, and they must provide for themselves in some way. The Government released them from bondage; let the people see to it that they are not now driven out of the country, to seek an asylum in others, while our doors are thrown wide open to the hordes from abroad, who come here to become a tax to the community. Justice to the colored race is due the children of this generation, who at some future day will have to meet and answer this question of class oppression on the one hand and pauper emigration on the other. Ship the beggars to Liberia, where they would either have to mend their ways or starve, and induce the colored people to live in this, their home country, and reap the benefits of industry and honest effort—*Brooklyn Union*.

**ROMAN CATHOLIC MISSIONARIES FOR THE SOUTH.**—Four Roman Catholic missionaries sent from England to labor among the colored people of the South in the United States are expected to arrive

in New-York next week. The delegation, comprising the Rev. C. Dowling, the Rev. J. Gore, and two others, was sent out from St. Joseph's Missionary House, near London, by Archbishop Manning, under the special sanction of the Pope. Vicar-General Starrs informed a *TRIBUNE* reporter yesterday that it is proposed to establish a mission-house somewhere in Maryland, probably at Annapolis. The Rev. Mr. Dowling, chief director of the enterprise, will remain at this house, and send his associates wherever he may choose. The delegation have power to add to their number from graduates of Catholic Theological Seminaries in this and the old country. Several students of the seminary at Troy, N. Y., have already signified their desire to aid in the work. It is expected that the enterprise will be in a great measure self-sustaining, although it is claimed that the Church has provided liberally for its support.

Leading Roman Catholics seem very sanguine of the success of the mission. When President Lincoln issued his Emancipation Proclamation, the attention of the Pope was directed to the negroes of the South, among whom he then determined to establish the Roman Catholic religion. The enterprise has since been under consideration, and at last has taken definite shape in the sending out of this delegation. Another delegation of eight missionaries will soon follow the four already sent. All Roman Catholic efforts heretofore among the colored population of the South were made by individual priests on their own responsibility, and without the special sanction of the Pope, and only a few hundred negroes have been converted to Roman Catholicism within the past six or eight years—*N. Y. Tribune*.

## THE BANISHMENT OF LABOR.

*From the New-York Tribune.*

A high colored story has been sent from the South to the Northern journals, containing the details of a magnificent scheme for the punishment of the North and the redemption of the South. \* \* It was, to use the language of one of its chief exponents, "a systematic deportation of 'negroes from our States northward and 'beyond the Ohio River.'" An elaborate organization was to encourage the emigration, and provide funds for paying the railway fare, and a little supply of pocket money to keep the exiles contented during the first few days.

\* \* \*

It does not seem possible that such folly could be so seriously entertained as to cause general talk and discussion.

But this has been a common theme for conversation and for newspapers for some weeks past among the people who take an interest in politics in the reconstructed States. It is pleasant to observe, however, that enough has been learned in the severe school of experience to influence the discussion in the direction of common sense and sound policy. While many newspapers of the baser sort have accepted this programme with thoughtless approval, the better class of journals have exposed its absurdity. *The Louisville Courier-Journal* devotes a careful article to the subject, in which, after repeating the evident considerations which make the scheme impossible, it concludes with the following sensible and practical advice:

"The white people of the South *must* cultivate the black people of the South. If this is not done we shall have ultimately a war of races. Our whole policy toward the blacks, from the start, has been a dismal mistake, and our only safe outlet is a complete and thorough tack-about. There is yet time by peaceful and kindly means—by schools and by charities—to stop the process of domestic inflammation which is going on. The people themselves in those States where they have the power must take the bull by the horns. If they do not, the evil day will surely come when all our liberties shall be swamped in a common ruin. We cannot get rid of the blacks. They are too numerous. We cannot buy off the vicious nor colonize the many. They are among us for good or ill—they are with us to stay—and it is for us to decide whether we shall shape their future destiny or allow the Radical incendiaries to do it for us, and that to our inevitable ruin. Up with school-houses and down with Ku-Klux is the word, and if it be spoken in time, and with proper spirit and emphasis, it will prove a word of enchantment."

The paper which prints these words is a prominent and trusted organ of public opinion. \* \* \* There is but one way to restore peace and order to this long-harassed community, and that is indicated in the watch-word of *The Courier-Jour-*

*nal*, "Up with the school-houses and down with "the Ku-Klux."

#### VIEWS OF AN INFLUENTIAL SOUTHERNER.

MEMPHIS, TENN., Sept. 28, 1871.

PROF. J. H. BARNUM,

DEAR SIR:

I regret, pre-existing engagements will prevent me from accepting your polite invitation to be present at the inauguration of your Normal School for the Colored people, and to address them. I am now, however, so little accustomed to public speaking that I feel assured you will lose nothing by my non-compliance with your earnestly expressed wish.

But I feel deeply interested in the education of the colored, as well as the white race, growing up in our midst, therefore I thank Mr. Le Moyne for his handsome and liberal donation for the establishment of a Normal School for the Colored people in Memphis, and I think this community, as well as the donor, has cause for hearty congratulations in finding one so competent and faithful as yourself in appropriating the money. Your buildings and your grounds are speaking monuments of your taste and fidelity.

I favor the education of the colored race because the rights, duties, and responsibilities of citizenship have been devolved upon them. Whether it was best for that old system of slavery to have been overthrown, by which the negro was raised from a savage to a civilized man, is a question not now open to discussion. Possibly in God's providence it had performed its mission. It is sufficient for me to say, I would not restore the old system if I could, although I was one of those who resisted its abolition to the very last.

Again, I do not complain of the Negro for the part he acted in the movement from Slavery to Freedom. The great boon of freedom, if it be a boon, was forced upon him, and it re-

mains to be shown whether, with it, he is to be a happier and better man, more useful to society, conducing more to the progress of the country, more virtuous, more entitled to respect and confidence; to fit him for the trial in his new relations to the community it is certain the schoolmaster must take hold of him.

The nature of the rights conferred upon him must be explained and enforced. He must be satisfied to take them, to use and enjoy them but to claim nothing more nor presume upon them. He should be taught to know that while color works no disabilities in the eyes of the law, it gives him no special privileges and secures him no special immunities, that while industry and honesty will insure for him their just rewards, idleness, vice, immorality and crime will as certainly meet with condign punishment with him as with the white race.

Moreover, the negro race is now and must forever remain a separate and distinct class in the body politic. God has made it so and man cannot change it. The European comes among us, he may differ from us in his modes of thought and manners but the first generation that is reared in this country merges into our society, and all distinctness is gone. It is not so with the colored people, his color marks him and will do so to the end of time. Hence the imperious necessity of teaching him to think and act for himself. He should especially know how to read and transact his own business. Thus he will have food for reflection within his reach, and place himself beyond the influence and control of the unscrupulous and designing, who will seek to play upon his ignorance or pander to his prejudices of caste in order to use him.

Although the colored people will be a distinct class, yet their interests as citizens will be identified with the community in which they live, and they should have that independence and self-reliance engrafted into them, which will enable them to resist the seductions of the unworthy who, for selfish ends,

would lead them into hostility to their best interest.

Professor, you have a heavy task before you, but I hope you will struggle on and strive to teach the colored people to examine into all things, and to prove all things, so that they may not be, the bound out partisans of any particular creed in religion or politics, and thus lead them to adopt and hold on to whatsoever things are true, whatsoever things are honest, whatsoever things are just, pure, lovely, and of good report. With due respect, yours,

J. THOMPSON.

### SLAVE SONGS.

BY REV. W. H. GOODRICH, D.D.

Negro minstrelsy has maintained a singular popularity, and that not among the lower classes alone. In England especially it has attracted a very general and even cultivated hearing, as a unique thing in music. It is remarkable that, (old New England psalmody excepted,) it is the only style of music characteristically American. The peculiarities of a people's music spring, like those of its poetry, out of a people's early history. We came here with an inheritance of English song, as of English ballads. Music for us was a preoccupied art. The slaves of the South came to begin a totally new history. Their ignorance, their degradation as a class, their separation in sympathy from the white race, above all, their wrongs and their longing fitted them to produce a rude, but really original, musical utterance, in their broken English speech. It is this flavor of absolute novelty and of pathos which has given to negro minstrelsy, even when it was a caricature and copy, an interest that has endured.

Since the war, which made an end of slavery, we of the North have begun to know something of that actual plantation music, of which the cork-blackened minstrels gave us imitations. During the recent Congregational Council in Oberlin, an interesting company of eleven pupils from the Fisk University at

Nashville, appeared on the platform, as visible fruits of the work of the American Missionary Association. Six of them were young women, apparently between the ages of thirteen and twenty, and five were young men, including a lad of about twelve. They were accompanied by Prof. G. L. White, of Fisk University, and Miss Wells of Athens, Alabama, both of them experienced teachers in schools for the freed people. All but two of these pupils had been slaves, and many of them had been bought and sold repeatedly. They were not a picked lot of scholars, but were such as could most conveniently be brought away; the object of the trip being to show to those interested in the support of Freedmen's schools, what five years of instruction could do for the colored people; and also by their musical performances, to enlist the public favor and perhaps obtain some increase of funds, for the University itself. Besides visiting Oberlin they have spent several days in Cleveland, and have sung and given some recitations in public. We have an abundance of the best musical performance in our city, but we have never listened to any music which compared with this in sympathetic power. We have never heard voices which were blended in a harmony so absolute. With no accessory of dress, with no stage manners, or claptrap of any kind, they have simply thrilled their audiences and held them spell-bound. They do not confine themselves to their own songs, but have a wide range of pieces; choruses from the operas, familiar English and Scotch ballads, and occasionally a Sunday-school hymn. Everything becomes new under the charm of their un-English voices. Their tones are molten sound, and their expression is quaint and instinctive. They render "Home, Sweet Home," as it never was rendered before, perhaps because only of late had they themselves a home they could call their own.

The most remarkable part of their singing, however, is in the "Praise songs" which they bring out of their old slave life. Born of ignorant emotion, uncorrected by any reading of Scripture, they are confused in language, broken in connection, wild and odd in suggestion, but inconceivably touching, and sometimes grand. At first you smile or laugh out at the queer association of ideas, but before you know it your eyes fill and your heart is heaving with a true devotional feeling. You see clearly that these songs have been, in their untaught years, a real liturgy, a cry of the soul to God. It is easy to understand how great congregations or household groups might have found a living and exhaustless worship in them. They usually begin with a short solo or recitative of a few words, which is instantly caught up, or responded to, by additional voices, and then rounded into a rich chorus, in which all join. There is a great deal of repetition. Single words, such as "redeemed," are dwelt on with an ecstasy of expression that could not have been invented by any art. Often, when a rushing chorus ends, it is repeated in a soft diminuendo, as if the very feeling was exhausted into sighing. These religious songs have a large proportion of minor strains, and of semitones and slurred triplets, which produce the effect almost of a wail. In the best known of them, "Roll, Jordan, roll," which is variously sung in different portions of the South, there is a sudden transition to the minor key, which smites like a blow on every nerve. In

"Go down, Moses,  
Go down to Egypt land,  
Tell ole  
Pharaoh,  
Let my people go,"

there are strains wonderfully touching and bold. It would seem impossible that a slave-owner could have heard that song wafted up from the negro quarters without an inward shudder and

prophecy of doom. We have not only been glad to hear these singers in the concert-room, but have felt the influence of their music in our churches on Sunday, at special service, to be, in a high degree, religious and quickening. No wise and large-souled conductor of religious music, especially if he be a Christian man, but could learn of these plain people an element and a method of praise, beyond the reach of art.

It is probable that these students will visit New York within a few weeks, and no doubt other places where readers of this paper are found. Whoever fails to hear them will miss a singular enjoyment, greater at every experience of it, and will lose an opportunity not likely to recur many times. The true rendering of these "praise songs," especially, will by and by be lost, as the body of the colored people are elevated and removed from the associations of slavery. These singers bring songs from the house of their bondage. Those of the race born to freedom can hardly catch their pathos, perhaps will come to despise their rudeness.—*N. Y. Evangelist.*

## POETRY.

### HIGHER.

Higher in the Christian life,  
Hasten up the steep before thee;  
Far above the din of strife,  
See thy Saviour smiling o'er thee:  
He has said, and he is sure,  
Faithful servants must "endure."

Higher, Christian! Tarry not,  
Though the vale is fair with flowers,  
Perils hide in sunny spots!  
Shun the soft, enchanted bowers,  
Linger not by pleasure's stream,  
List not to ambition's dream.

Higher, Christian! Climb the mount—  
Mount of prayer. Thy Master climbed it  
Many a night for thee, thou frail one;  
His example hath sublimed it.  
Plead as Jacob did of old,  
Till the blessing thee unfold.

Higher! Higher! Weary one,  
Faint not, though thy comforts perish;  
Weep when night comes darkly on,  
Hiding hopes thy heart did cherish.  
Still, though weeping, look above;  
He who rules is full of love.

Higher, Christian! Angels wait,  
Watching all thy toilsome way.  
Higher! till the golden gate  
Opens to the land of day.  
Blessed forever thou shalt be  
Home for all eternity.

—*Ev. Messenger.*

## CHILDREN'S DEPARTMENT.

—:O:—

### OUTSIDE VS. INSIDE.

"I wish I was dead! I'm poor, and ugly, and deformed, and unhappy, and friendless, and—"

"Alice!" A gentle hand was placed on her shoulder, but Alice, absorbed in her gloomy catalogue, gazed gloomily out of the window.

"Alice," repeated the soft voice, "Alice, why will you persist in making yourself so miserable?"

The young girl turned, and said, almost fiercely, "We read to-day, in our class, 'A thing of beauty is a joy forever.' The girls looked at me,—you need not shake your head, Miss Evans, I know they did. How could they help it? I put it to you, yourself, am I a thing of beauty, that I should be a joy, either to myself or others?"

"Come into my room a few minutes, Alice, I have something to show you," was the only answer her teacher gave, as she opened the door near her.

Alice slowly limped after, thinking bitterly:

"Yes, that is always the way,—evading the question. She knows that I am unlovable, as well as unlovely."

Miss Evans was standing by her desk, on which was a small, rough box.

"I have just received a letter and a package, from a friend who lives in a far-off land. This is her picture, taken years ago." The simple morocco case she handed Alice was old and faded; the corners were rubbed, the hinges broken, and the velvet lining dingy. The face that looked forth from it was not beautiful, but so gentle and loving that you were attracted to it at once. Alice gazed in silence, then said:

"How you must value it! I wonder, Miss Evans, you don't have it put in a

new case. I should think you would get a handsome gold medallion for it.

"I can't afford to, but would not if I could. I like it best as it is. That is the case she gave it to me in. No gold or jewels or coloring could make me care more for the precious face within. It is that, not the outside case, I value. See, here is her letter."

Alice laughed; for the letter had been weeks, and even months, on its way; and had travelled in all sorts of conveyances, from a camel's back to steamer and railroad car. The envelop was an indistinguishable color, covered with odd-looking stamps, and bore numerous marks of dirty fingers of various mail-carriers, and had evidently even made the acquaintance of a gutter, or something kindred.

"Pretty well soiled, isn't it?" said Miss Evans; but never mind, the contents are clean; we won't care for the outside. I'll read you what she says."

Alice sat spell-bound, as her teacher read sparkling descriptions of what were to her unknown lands. "I suppose," said she, when it closed, "you will keep that letter always. Who would suppose so much was hidden under that dirty envelop?"

"Appearances are deceitful. What should you suppose was in that rough box?"

"If you had not told me that it came from foreign parts, I should have said slate-pencils, or chalk, or something equally valuable."

"What do you think of this?" and Miss Evans held up what looked like a piece of rough stone.

"I shouldn't think that was worth sending so far."

It is a valuable specimen for our geological cabinet. Look here."

She turned it over, and lo! the other side was most exquisitely polished.

"You would not suppose it was capable of so much beauty, would you? And here is a specimen of wood, the same way."

"Look at this bit of moss; it must have fallen in; it was never intended to travel so far," cried Alice, taking up what looked like a dried weed, about an inch square.

"Lay it in that basin of water, while we examine the rest."

"An old pebble! What a queer thing to send! Why, Miss Evans, I'll pick you up a basket-full on the beach, in five minutes."

"I shall be happy to accept them, if they are like this. That is a diamond. I did not read you that part of the letter where she says, 'I send you a diamond in the rough. It costs less to transport, there is less danger of its being stolen, as few would suspect its value. and you can have it cut to suit your own fancy.' Ah! Alice, under the unsightly outside lies a jewel fit to sparkle in a king's crown. Now hand me the basin."

Alice turned to do so, but instantly uttered a cry of surprise.

"Oh, Miss Evans, look at that bit of weed! It has expanded, and fills the whole basin with a beautiful green plant!"

"Yes; that is the rose of Jericho, or resurrection plant. When you take it out of the water, it will contract as stiffly as ever."

"Will wonders never cease?" said Alice.

"No, my dear; not till this mortal shall put on immortality. God has hidden many of his best treasures under a rough outside. But he seeth not as man seeth, and he knoweth his own jewels."

"There was a long silence, then Alice said, softly, "Dear Miss Evans, I see what you would teach me by all this. I will try to profit by it."

Do all who read this, read the lesson also?—*Young Reaper*.

#### BOOK NOTICE.

There has just been laid on our table a beautiful volume entitled "PERSONAL REMINISCENCES OF INDIA," by *Rev. Wm. Butler, D.D.* Carelton & Porter, New-York.

We have not time before going to press for any except a superficial examination of the book, but this we must say is very satisfactory. The binding, press work, the superb engravings, are most attractive. The rich table of contents outlining the personal experience of the Author in India, during some of its most thrilling modern military experiences, and their bearing on the work of Foreign Missions, give promise of a book of great value, for reading in the study of the minister and in the family circle. The volume would be a very appropriate present for the holidays.

## LETTER TO THE TREASURER.

CLINTON, Nov. 30, 1871.

MR. WHITING, I send a barrel full of things which I have been about a year preparing for the freedmen of the South. I cut up a woolen carpet and made of it four blankets. I sent one of them two years ago, three of them and a cotton carpet blanket are in this barrel, and twenty-five pairs of cotton stockings that I have knit, a comfort that I quilted last summer for the last that I ever could quilt as I am eighty-seven years old and can but just see to write.

I wish these things to be sent where the people are the poorest, for the aged and sick people and to keep poor little children warm. I know that some of the colored people are living in good style. If these carpet blankets were given to them they would put them on their floors, while their poor neighbors might suffer for bed covering. A woman here wanted to buy this carpet, but I preferred giving it to the poor suffering colored people.

I suppose there is great suffering in the South-Western states. Please send these things where there is the most suffering.

Yours with respect.

## RECEIPTS

## FOR NOVEMBER, 1871.

## MAINE, \$178.56.

|                                                                                                   |       |
|---------------------------------------------------------------------------------------------------|-------|
| Bangor. First Cong. Ch. \$31.96, — b. of C.                                                       | 31 96 |
| Dennysville. Peter E. Vose, for Freight.                                                          | 5 0   |
| Falmouth. Second Cong. Ch.                                                                        | 5 85  |
| Farmington. Cong. Ch. for a Teacher.                                                              | 20 00 |
| Hallowell. Mrs. E. Gillmore, for <i>Tougaloo Inst.</i> and to const. Mrs. LAURA A. WINGATE, L. M. | 30 00 |
| Limerick. "Friends," b. of C., Cong. Ch. for a Teacher.                                           | 11 50 |
| Linington. Individuals, for a Teacher.                                                            | 1 00  |
| Norridgewock. Cong. Ch.                                                                           | 37 50 |
| North Waterford. Cong. Ch. \$14., Mrs. S. E. H. \$1.                                              | 15 00 |
| West Newfield. Cong. Ch. for <i>Raleigh, N. C.</i> , by S. C. Adams.                              | 20 75 |

## NEW HAMPSHIRE, \$1,853.59.

|                                                                                                                                           |          |
|-------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Barnstead Parade. Cong. Ch.                                                                                                               | 2 01     |
| Candia. Ezekiel Lane.                                                                                                                     | 2 00     |
| Concord. Alma J. Herbert, b. of C.                                                                                                        | 1 00     |
| Dover. Mrs. Dr. L.                                                                                                                        | 86 64    |
| Dunbarton. Cong. Ch. \$60., and Sab. Sch. \$26.64.                                                                                        | 55 00    |
| Francestown. Samuel D. Downes \$5.                                                                                                        | 48 44    |
| Israel Batchelder \$5.                                                                                                                    |          |
| Fitzwilliam. Cong. Ch.                                                                                                                    |          |
| Henniker. "Friends," 2 b. of C.                                                                                                           |          |
| Hollis. John Shedd \$120. to const. MILTON A. SHEDD, SARAH E. SHEDD, MARY E. SHEDD and OSELETA G. PATCH, L. M.'s, Ladies for Freight \$2. | 122 00   |
| Mason. ESTATE of Sally Batchelder, by Otis Childs, Ex.                                                                                    | 1,000 00 |
| Moriden. Cong. Ch. (ad'l.).                                                                                                               | 10 00    |
| New Alstead. Cong. Ch.                                                                                                                    | 6 50     |
| Newport. Cong. Ch.                                                                                                                        | 20 60    |

## VERMONT, \$369.70.

|                             |       |
|-----------------------------|-------|
| Ascutneyville. Union Coll.  | 24 00 |
| Burlington. Third Cong. Ch. | 18 26 |

|                                                                                           |       |
|-------------------------------------------------------------------------------------------|-------|
| Charlotte. Cong. Ch.                                                                      | 54 50 |
| Danville. Cong. Ch.                                                                       | 21 20 |
| Enosburgh. Cong. Ch. bal. to const.                                                       |       |
| JAMES P. SARGEANT, L. M.                                                                  | 25 09 |
| East Thetford. Ladies \$2., and b. of C.                                                  | 2 00  |
| Fairfield. Cong. Ch.                                                                      | 8 00  |
| Greensborough. Cong. Ch.                                                                  | 11 20 |
| Ludlow. L. H. C.                                                                          | 50    |
| Marshfield. Alexander Boyles.                                                             | 5 00  |
| Morgan. Cong. Ch.                                                                         | 2 50  |
| Montpelier. Zenas Wood \$20., Joseph Poland \$3., Orren Clarke \$2.                       | 25 00 |
| New Haven. 8 individuals \$1. ea., Others \$12.50. and b. of C., by Mrs. Prudence Wilcox. | 20 50 |
| Northfield. O. D. E.                                                                      | 50    |
| Saint Johnsbury. North Cong. Ch.                                                          | 55 46 |
| Saint Johnsbury Centre. Cong. Ch.                                                         | 15 03 |
| Swanton. G. B.                                                                            | 1 00  |
| Swanton Falls. Dea. H. Smith.                                                             | 5 00  |
| Windsor. Cong. Ch.                                                                        | 32 60 |
| Weathersfield Centre. Cong. Ch.                                                           | 7 45  |
| Windsor. L. J. McIndoe to const. himself L. M.                                            | 30 00 |
| Windham. "A Friend"                                                                       | 5 00  |

## MASSACHUSETTS, \$3,551.47.

|                                                                                                      |          |
|------------------------------------------------------------------------------------------------------|----------|
| Acton. Cong. Ch. for <i>Atlanta U.</i>                                                               | 100 17   |
| Boston. Mrs. Sally Perry for <i>Brewer Orphan Asylum</i> \$100., "A Friend" \$10.                    | 110 00   |
| Boston Highlands. Vine St. Cong. Ch.                                                                 | 104 00   |
| Brighton. Levi Bush.                                                                                 | 10 00    |
| Cambridgeport. Prospect St. Cong. Ch.                                                                | 198 16   |
| Charlestown. Ladies' Freedmen's Aid Soc. to const. Miss ROXANNA HOWE, L. M.                          | 30 00    |
| Charlemont. Cong. Ch.                                                                                | 10 00    |
| Clinton. First Evan. Ch. Sab. Sch. (\$100. of which for <i>Plymouth Cong. Ch. Montgomery, Ala.</i> ) | 298 00   |
| Cotuit Port. Union Ch.                                                                               | 8 49     |
| East Abington. Abner Curtis for <i>Plym. Chapel, Charleston, S. C.</i>                               | 50 00    |
| East Randolph. Winthrop Ch. Sab. Sch. for <i>Plym. Chapel, Charleston, S. C.</i>                     | 40 00    |
| Enfield. Cong. Ch. (\$150. of which from Edward Smith.)                                              | 240 00   |
| Fitchburgh. Calvinistic Cong. Ch. \$137.20., Mrs. C. A. Farrar, b. of C.                             | 137 20   |
| Florence. Florence Ch.                                                                               | 200 00   |
| Great Barrington. First Cong. Ch. \$38.96., A. C. T. \$1.                                            | 39 96    |
| Graubys. Cong. Ch. to const. SAMUEL MILLS COOKE, L. M.                                               | 40 10    |
| Grantville. Cong. Ch.                                                                                | 13 57    |
| Globe Village. T. Marsh.                                                                             | 5 00     |
| Hardwick. Cong. Ch.                                                                                  | 40 00    |
| Holliston. Mrs. H. N. Johnson \$2. and b. of C., — b. of C.                                          | 2 00     |
| Lawrence. Thomas P. Carleton (\$5. of which for <i>Straight U.</i> )                                 | 10 00    |
| Leominster. Evan. Cong. Ch.                                                                          | 101 00   |
| Maynard. E. Stone.                                                                                   | 25 00    |
| Milford. Ladies' Benev. Soc. of Cong. Ch. b. of C., Ladies b. of C., — b. of C.                      | 10 00    |
| Milton. S. D. Hunt.                                                                                  | 2 00     |
| New Boston. Mrs. A. K. Lawrence.                                                                     | 28 25    |
| Newbury. First Cong. Ch.                                                                             |          |
| Newburyport. Mrs. T. C. Tyler, for <i>Straight U.</i>                                                | 50 00    |
| New Marlborough. First Cong. Ch.                                                                     | 96 00    |
| Newton. Ellen D. Jackson, case of C.                                                                 |          |
| Newton Centre. Cong. Sab. Sch. for <i>Atlanta U.</i>                                                 | 50 00    |
| Northampton. Sarah M. Burt, for Freight.                                                             | 4 00     |
| Northborough. ESTATE of Mrs. Betsey M. Fay, (in full.) by C. T. Symmes, Ex.                          | 1,000 00 |
| North Brookfield. First Cong. Ch.                                                                    | 12 74    |
| Pepperell. Cong. Ch.                                                                                 | 18 60    |
| Phillipston. Cong. Ch.                                                                               | 55 30    |
| Quincy. Evan. Cong. Ch.                                                                              | 25 00    |
| Royalston. First Cong. Ch.                                                                           | 98 20    |
| Shelburne. Cong. Sab. Sch. for a Teacher.                                                            | 80 00    |
| South Abington. Cong. Ch. to const. REV. JOHN THOMPSON, L. M.                                        | 31 00    |
| Southampton. Mrs. S. E. Searle.                                                                      | 5 00     |

|                                              |        |
|----------------------------------------------|--------|
| South Royalston. Ladies Benev. Ass'n         |        |
| \$2.50, and b. of C.                         | 2 50   |
| Stockbridge. Mrs. Wm. Whitney \$2., and      |        |
| bdl. of Books, for <i>Andersonville, Ga.</i> | 2 00   |
| Swampscott. Mrs. E. Weeks, for <i>Plym.</i>  |        |
| <i>Chapel, Charleston, S. C.</i>             | 5 00   |
| Taunton. Rev. R. H. Cobb                     | 2 00   |
| Toppsfield. Cong. Ch.                        | 118 20 |
| Upton. — Case of C.                          |        |
| West Amesbury. J. K. Sargent                 | 2 00   |
| West Brookfield. Mrs. D. S. Stebbins \$1.    |        |
| and b. of C.                                 | 1 00   |
| West Chelmsford. Joseph White                | 5 00   |
| West Medway. Seth Partridge and Wife         | 5 00   |
| Worcester. Hiram Smith and family            | 30 00  |
| Ladies of Plymouth Ch. b. of C. Val. \$60.   |        |
| Two b. of C.                                 |        |

## RHODE ISLAND, \$250.00.

|                                                  |        |
|--------------------------------------------------|--------|
| Bristol. E. Hathaway, for <i>Talladega, Ala.</i> | 200 00 |
| Peace Dale. Cong. Ch. to const. Rev.             |        |
| Geo. W. Fisher, L. M.                            | 30 00  |
| Providence. Geo. H. Corliss, for <i>Plym.</i>    |        |
| <i>Chapel, Charleston, S. C.</i>                 | 20 00  |

## CONNECTICUT, \$3,469.24.

|                                                   |          |
|---------------------------------------------------|----------|
| Bethlehem. Cong. Ch.                              | 53 75    |
| Chester. Cong. Ch. b. of C., for <i>Wood-</i>     |          |
| <i>bridge, N. C.</i>                              |          |
| Durham Centre. Cong. Ch. Sab. Sch.                | 8 00     |
| East Windsor. Cong. Ch.                           | 11 00    |
| East Woodstock. By Rev. G. J. Tillotson,          |          |
| for <i>Atlanta U.</i>                             | 63 39    |
| Greenfield. "A Friend"                            | 2 00     |
| Greenville. By C. Gordon, for <i>Atlanta U.</i>   | 23 00    |
| Hartford. Pearl St. Cong. Ch. \$119.37, By        |          |
| C. H. Howard, for <i>Straight U.</i> \$100., Mrs. |          |
| B. F. Northrop \$5.                               | 224 37   |
| Hartland. Rev. J. B. Doolittle                    | 5 00     |
| Harwinton. Milo Watson \$5., "A Friend"           |          |
| \$1.                                              | 6 00     |
| Hebron. First Cong. Ch.                           | 18 25    |
| Huntington. Mrs. Pamela Wells                     | 25 00    |
| Jewett City. H. T. Crosby                         | 4 00     |
| Kensington. Selden Peck                           | 2 00     |
| Middlebury. Cong. Ch.                             | 72 11    |
| Middlefield. Mrs. Alma Lyman                      | 50 00    |
| Meriden. First Cong. Ch.                          | 121 40   |
| Morris. Cong. Ch.                                 | 16 80    |
| Naugatuck. Cong. Ch.                              | 119 55   |
| New Britain. H. P. Strong \$100., Laura F.        |          |
| Stanley \$25., Joseph Hannoe \$20., Levi          |          |
| S. Wells and Fred. G. Mead \$10. ea., for         |          |
| <i>Straight U.</i> , South Ch. Sab. Sch., for     |          |
| <i>Straight U.</i> \$50.                          | 215 00   |
| New Haven. Nelson Hall \$50., G. Johnson          |          |
| \$5., Mrs. G. Johnson \$2., L. J. \$1., Rev.      |          |
| H. Beebe \$5.                                     | 63 00    |
| Norwich. Mrs. H. G. Lee                           | 50 00    |
| Plainville. Mrs. Lucy Ann Richards \$28.,         |          |
| J. C. \$1.                                        | 29 00    |
| Plymouth. Cong. Sab. Sch. for <i>Mendi M.</i>     |          |
| ed. of B. Root \$50., R. B. Wheaton \$5.          | 55 00    |
| Prospect. Cong. Ch.                               | 17 80    |
| Putnam. Mrs. G. K.                                | 1 00     |
| Sandy Hook. Abner Beers, for <i>Straight U.</i>   | 500 00   |
| South Windsor. T. Wolcott, for <i>Plym.</i>       |          |
| <i>Chapel, Charleston, S. C.</i>                  | 10 00    |
| Terryville. ESTATE of Jason Skinner, by           |          |
| Elizur Fenn, Admr.                                | 1,100 00 |
| Washington. Wm. Black                             | 10 00    |
| Weston. Rev. Z. B. Burr to const. Wm.             |          |
| H. Burr, L. M.                                    | 30 00    |
| West Woodstock. "A Friend"                        | 25 00    |
| West Winsted. Second Cong. Ch. for a              |          |
| Teacher. \$276., "A Friend" in Second             |          |
| Cong. Ch. \$100. for a Teacher, Mrs. M. F.        |          |
| Holmes \$2.                                       | 378 00   |
| Woodbury. A. W. Mitchell                          | 5 00     |
| Woodstock. First Cong. Ch.                        | 14 42    |
| Wolcott. Mrs. S. B. Parsons                       | 10 00    |
| Winchester. Cong. Ch.                             | 25 40    |
| Windsor. Cong. Sab. Sch. \$17., and Others        |          |
| \$25., for <i>Plym. Chapel, Charleston, S. C.</i> | 42 00    |
| Winthrop. Mrs. J. K. P.                           | 1 00     |
| Winsted. G. Carrington, for <i>Plym. Chapel,</i>  |          |
| <i>Charleston, S. C.</i>                          | 2 00     |

## NEW YORK, \$987.42.

|                                                    |        |
|----------------------------------------------------|--------|
| Bergen. Ch. Coll. by Rev. E. N. Pomeroy            | 7 20   |
| Binghamton. First Cong. Ch. to const.              |        |
| CHAUNCEY BEAN, Wm. S. BENEDICT and                 |        |
| SAMUEL LEE, L. M's.                                | 139 00 |
| Branchport. E. M.                                  | 1 00   |
| Brasher Falls. Elijah Wood \$30. to const.         |        |
| Mrs. CAROLINE A. WOOD, L. M., Mrs.                 |        |
| Oliver Bell \$3.                                   | 33 00  |
| Brooklyn. South Cong. Ch.                          | 152 05 |
| Clinton. Mrs. Anna Parmele, b. of C.               |        |
| Val. \$32.75.                                      |        |
| Elmira. D. D. Anderson                             | 10 00  |
| Harlem. Reformed Prot. Dutch Ch. Sab.              |        |
| Sch. to const. REV. G. HENRY MANDE-                |        |
| VILLE L. M.                                        | 50 00  |
| Harpersfield. Cong. Ch.                            | 5 50   |
| Hopkinton. A. Kent \$5., R. K. S. \$1.             | 6 00   |
| Lebanon. Cong. Ch.                                 | 50 00  |
| Lima. "A Thank Offering"                           | 1 00   |
| Moravia. Ladies Sew. Soc. Cong. Ch. \$2.,          |        |
| and b. of C., Cong. Sab. Sch. \$3.                 | 5 00   |
| Marcellus. Cong. Ch.                               | 18 37  |
| New Hartford. Rev. Samuel Wells, for               |        |
| <i>Straight U.</i> , and to const. WILLIAM WIL-    |        |
| LIAMS WELLS, L. M.                                 | 30 00  |
| New York. Mrs. Stephen Griggs \$50.,               |        |
| Church of the Puritans \$15.                       | 65 00  |
| Nunda. "Friends," for <i>Freight</i>               | 2 85   |
| Oneida. Mrs. E. K. B. and Miss C. F. B.            |        |
| \$1. ea.                                           | 2 00   |
| Penn Yan. Presb. Ch. \$20., and 3 b. of C.         |        |
| Val. \$450., by C. A. Hamlin, for <i>Beaufort,</i> |        |
| <i>N. C.</i> , E. W. Mills \$10.                   | 30 00  |
| Peterborough. Hon. Gerrit Smith, for               |        |
| <i>Selma, Ala.</i>                                 | 5 00   |
| Rochester. Plymouth Ch. Sab. Sch. for              |        |
| <i>Atlanta U.</i>                                  | 10 79  |
| Riga. ESTATE of Mrs. Olive C. Bushnell,            |        |
| by Alfred Fitch, Ex.                               | 211 66 |
| Rushville. Cong. Ch.                               | 13 00  |
| Sherburn. Mrs. M. A. Wilder and Mrs.               |        |
| Westcott \$2., and pkg. of Papers.                 | 2 00   |
| Spencerport. Cong. Ch.                             | 19 00  |
| Tarrytown. Mrs. A. H. Rockwell, earned             |        |
| by her little son to help pay our debt.            | 50     |
| Victor. Col. M. Lewis and Wife \$50. ea.,          |        |
| for <i>Chinese M.</i>                              | 100 00 |
| West Bloomfield. Rev. J. Patchin                   | 2 00   |
| West Groton. Cong. Sab. Sch.                       | 8 50   |
| Wilson. James Small \$5., R. C. Holmes             |        |
| \$2.                                               | 7 00   |

## NEW JERSEY, \$6.00.

|                                            |       |
|--------------------------------------------|-------|
| Newark. Miss. Soc. of Belleville Av. Cong. |       |
| Sab. Sch. \$3., to const. Mrs. ELLEN F.    |       |
| STRIEBY, L. M., Rev. S. T. Richards \$5.   | 35 00 |
| Paterson. J. Mortimer and J. E. Van        |       |
| Winkle \$5. ea., Rev. J. C. B. \$1.        | 11 00 |
| Trenton. Geo. S. Grosvenor                 | 10 00 |

## PENNSYLVANIA, \$801.00.

|                                                  |        |
|--------------------------------------------------|--------|
| Clark. Mrs. E. Dickson \$20., Miss E. Dick-      |        |
| son \$15.                                        | 35 00  |
| Conneaut. Mrs. M. Kendall. Wm. Homer,            |        |
| J. A. Scovell and J. Bollard \$5. ea.,           |        |
| Others \$6.                                      | 26 00  |
| Philadelphia. MARY ANNA LONGSTRETH,              |        |
| for <i>Atlanta U.</i> , and to const. herself L. |        |
| M.                                               | 20 00  |
| Pittston. A. S. Howatson                         | 10 00  |
| Plymouth. H. Gaylord                             | 100 00 |
| Washington. Dr. F. Julius Le Moyne, for          |        |
| <i>Memphis, Tenn.</i>                            | 600 00 |

## KENTUCKY, \$249.60.

|                                  |        |
|----------------------------------|--------|
| Lexington. Howard Sch.           | 69 60  |
| Louisville. Ely Normal Sch. Rent | 180 00 |

## TENNESSEE, \$186.50.

|                                       |        |
|---------------------------------------|--------|
| Memphis. Le Moyne School              | 181 00 |
| Nashville. Y. P. M. S. of Fisk U. for |        |
| <i>Mendi M.</i>                       | 5 50   |

## NORTH CAROLINA.

|                                                            |        |
|------------------------------------------------------------|--------|
| Wilmington. City and County for <i>Orphan Asylum</i> ..... | 128 00 |
|------------------------------------------------------------|--------|

## SOUTH CAROLINA.

|                                  |      |
|----------------------------------|------|
| Winnesborough. S. A. Finney..... | 5 00 |
|----------------------------------|------|

## GEORGIA, \$1.326.

|                                                         |        |
|---------------------------------------------------------|--------|
| Atlanta. Atlanta U. \$836.40, Storrs Sch. \$128.50..... | 964 90 |
| Macon. Lewis High Sch.....                              | 101 10 |
| Savannah. Beach Inst. \$244.60, Other Sources \$16..... | 260 00 |

## ALABAMA, \$494.

|                                        |        |
|----------------------------------------|--------|
| Marion. Sale of land and building..... | 107 00 |
| Talladega. Talladega College.....      | 387 00 |

## FLORIDA.

|                                      |        |
|--------------------------------------|--------|
| Saint Augustine. Dr. O. Bronson..... | 300 00 |
|--------------------------------------|--------|

## LOUISIANA.

|                                       |       |
|---------------------------------------|-------|
| New Orleans. Straight University..... | 36 50 |
|---------------------------------------|-------|

## TEXAS.

|                         |    |
|-------------------------|----|
| Sherman. Rev. W. N..... | 50 |
|-------------------------|----|

## OHIO, \$1.416 24.

|                                                                                                                        |        |
|------------------------------------------------------------------------------------------------------------------------|--------|
| Bethel. S. N. C.....                                                                                                   | 1 00   |
| Brighton. Cong. Ch.....                                                                                                | 10 00  |
| Cherry Fork. Two Individuals \$1. ea., J. W. B., Sen. 25c.....                                                         | 2 25   |
| Cincinnati. First Orthodox Cong. Ch.....                                                                               | 262 32 |
| Claridon. Emery Goodwin.....                                                                                           | 5 00   |
| Cleveland. Plymouth Cong. Ch.....                                                                                      | 43 10  |
| Columbus. G. W. Wakefield and R. H. Kinney \$5. ea.....                                                                | 10 00  |
| Deerfield. Wm. Penn \$2., M. E. 25c.....                                                                               | 2 25   |
| East Cleveland. J. J. Low, bal. to const. Miss CATHERINE V. COBB, L. M.....                                            | 20 00  |
| East Toledo. Mrs. S. B.....                                                                                            | 50     |
| Germantown. Gabriel Oblinger.....                                                                                      | 10 25  |
| Hampden. Cong. Ch. \$13.75. (\$10. of which received in Sept.).....                                                    | 3 75   |
| Harmar. Douglas Putnam.....                                                                                            | 500 00 |
| Martinsburg. Cong. Ch. (ad'l.).....                                                                                    | 3 00   |
| Maumee City. Dr. Geo. L. Weed.....                                                                                     | 20 00  |
| Medina. First Cong. Ch. to const. Mrs. MARY J. LAMPMANN, MRS. MARY A. McCLEURE and MRS. ELIZA A. SHELDON, L. M.'s..... | 90 00  |
| Middleport. Mrs. L. G.....                                                                                             | 1 00   |
| Newark. Mrs. J. C. Wheaton.....                                                                                        | 5 00   |
| Oberlin. Unity Ch. \$24.77, "A Friend" \$13., Mrs. C. \$1., Deceased Soldier, by his Mother \$1.....                   | 39 77  |
| Painesville. Master Elwin Little \$50., First Cong. Ch. \$30.....                                                      | 80 00  |
| Ruggles. ESTATE of Bradford Sturtevant, by I. G. Sturtevant.....                                                       | 5 00   |
| Salem. D. A. Allen.....                                                                                                | 2 00   |
| Springfield. First Cong. Ch.....                                                                                       | 34 00  |
| Strongsville. Free Cong. Ch.....                                                                                       | 14 25  |
| Tallmadge. Mrs. A. Scott, for <i>Chinese M. College</i> \$5.80.....                                                    | 55 80  |
| Toledo. First Cong. Ch. for a <i>Teacher</i> , \$165., Edson Allen, for a <i>Teacher</i> , \$10.....                   | 175 00 |
| Twinsburg. Cong. Sab. Sch.....                                                                                         | 20 00  |
| Williamsburg. "A Friend".....                                                                                          | 1 00   |

## ILLINOIS, \$413.93.

|                                                                                   |       |
|-----------------------------------------------------------------------------------|-------|
| Atkinson. Cong. Ch.....                                                           | 7 00  |
| Aurora. First Cong. Ch. (ad'l.).....                                              | 10 00 |
| Ayres Point. Ref. Presb. Ch.....                                                  | 21 50 |
| Chicago. J. H. McMillan.....                                                      | 25 00 |
| Delavan. ESTATE of Mrs. Elizabeth F. Viall, by John Viall, Ex.....                | 21 63 |
| Evanston. Cong. Sab. Sch.....                                                     | 44 60 |
| Farmington. Cong. Ch. for <i>Tougaloo Inst.</i> \$25., Miss A. M. Somers \$5..... | 30 00 |
| Galesburg. Mrs. Julia T. Wells, bal. to const. H. W. WELLS, L. M.....             | 15 00 |
| Hillsborough. Phardice Boutwell.....                                              | 5 00  |

|                                                                           |        |
|---------------------------------------------------------------------------|--------|
| Lawn Ridge. Cong. Sab. Sch.....                                           | 6 00   |
| Lyonsville. Cong. Ch.....                                                 | 11 50  |
| New Milford. Cong. Ch.....                                                | 15 75  |
| Port Byron. Cong. Sab. Sch.....                                           | 4 35   |
| Providence. Cong. Ch. (ad'l.).....                                        | 14 00  |
| Tonica. Cong. Sab. Sch. \$7.40., "A Friend" 25c.....                      | 7 65   |
| Toulon. Cong. Ch.....                                                     | 25 00  |
| Washington Heights. Rev. L. Foster and Wife, for <i>Straight U.</i> ..... | 150 00 |

## MICHIGAN, \$235.37.

|                                                                                           |        |
|-------------------------------------------------------------------------------------------|--------|
| Almont. Mrs. A. Clyde.....                                                                | 2 00   |
| Blissfield. W. C.....                                                                     | 1 00   |
| Burr Oak. Mrs. A. D.....                                                                  | 25     |
| Hillsdale. "Friends," for <i>Selma, Ala.</i> .....                                        | 40 00  |
| Homestead. Cong. Ch. (ad'l.).....                                                         | 6 00   |
| Lapeer. James Turrill.....                                                                | 100 00 |
| Olivet. Cong. Ch. \$41.12., and Prof. J. L. Daniels \$20., for <i>Straight U.</i> .....   | 61 12  |
| Union City. Ladies of Cong. Ch. \$25., and b. of Bedding, for <i>Tougaloo Inst.</i> ..... | 25 00  |

## WISCONSIN, \$261.33.

|                                                                                                   |       |
|---------------------------------------------------------------------------------------------------|-------|
| Bayfield. Maj. S. N. Clark.....                                                                   | 92 33 |
| Brandon. Cong. Ch. (ad'l.).....                                                                   | 8 50  |
| Delavan. Cong. Ch. (ad'l.).....                                                                   | 5 00  |
| Elkhorn. Mrs. M. C. Hand to const. Mrs. PAMELIA A. HAND, L. M.....                                | 30 15 |
| Monroe. L. Rood, deceased, \$25., J. S. Rood and Miss M. Mathews \$5. ea., Rev. Mr. McL. \$1..... | 36 00 |
| Racine. Mrs. S. A. Sage.....                                                                      | 10 00 |
| Rosendale and Spring Vale. Independent Ch.....                                                    | 40 00 |
| Shopiere. Cong. Ch.....                                                                           | 39 35 |

## IOWA, \$322.09.

|                                                                                             |        |
|---------------------------------------------------------------------------------------------|--------|
| Burlington. Mrs. Joseph Everall.....                                                        | 5 00   |
| Denmark. Cong. Ch. \$47., and Sab. Sch. \$53.....                                           | 100 00 |
| Des Moines. J. S. Longley.....                                                              | 10 00  |
| Fairfield. Cong. Ch.....                                                                    | 38 25  |
| Genoa Bluffs. Cong. Ch.....                                                                 | 5 23   |
| Grinnell. Cong. Ch.....                                                                     | 21 50  |
| Independence. Presb. Ch.....                                                                | 7 44   |
| Orford. Cong. Ch. to const. DEB. J. M. BRADLEY, L. M.....                                   | 30 00  |
| MacGregor. Woman's Miss. Soc. for <i>Straight U.</i> \$31.21., Cong. Sab. Sch. \$18.79..... | 50 00  |
| Marion. Cong. Ch.....                                                                       | 39 67  |
| Toledo. Mrs. E. N. Barker.....                                                              | 5 00   |
| Vinton. Joseph Young.....                                                                   | 10 00  |

## MINNESOTA, \$308.70.

|                                                                 |        |
|-----------------------------------------------------------------|--------|
| Anstin. Cong. Ch.....                                           | 67 00  |
| Cottage Grove. Cong. Ch.....                                    | 12 00  |
| East Prairieville. Cong. Ch.....                                | 7 05   |
| Mantorville. Mrs. Sarah A. Fancher \$5., Rev. N. W. G. \$1..... | 6 00   |
| Medford. Cong. Ch.....                                          | 10 65  |
| Minneapolis. Plymouth Ch. for a <i>Teacher</i> , \$150.....     | 150 00 |
| Northfield. Cong. Ch. \$46., Pres. J. W. Strong \$10.....       | 56 00  |

## CALIFORNIA, \$202.72.

|                                                      |        |
|------------------------------------------------------|--------|
| Oakland. First Cong. Ch. for <i>Chinese M.</i> ..... | 198 22 |
| Stockton. Chinese.....                               | 4 50   |

## OREGON.

|                                    |      |
|------------------------------------|------|
| Portland. Mrs. H. W. Williams..... | 5 50 |
|------------------------------------|------|

## DOMINION OF CANADA.

|                                  |       |
|----------------------------------|-------|
| Sherbrooke. Thomas S. Morey..... | 20 00 |
|----------------------------------|-------|

## ENGLAND.

|                                            |      |
|--------------------------------------------|------|
| London. Blackheath—Henry Brown 12s.6d..... | 3 38 |
|--------------------------------------------|------|

## SCOTLAND.

|                                                                                           |        |
|-------------------------------------------------------------------------------------------|--------|
| Kilmarnock. Mrs. John Stewart and Rev. Geo. Morris \$100. ea., for a <i>Teacher</i> ..... | 200 00 |
|-------------------------------------------------------------------------------------------|--------|

Total..... \$17,072 39

WM. E. WHITING,  
Asst. Treas.

# Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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\* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

# THE AMERICAN MISSIONARY

## MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

### THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

### SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 204 West Madison St.

### LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

### FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.